

An examination of the relationship between religious jurisprudence and morality using an approach regarding the view of his excellency Imam Khomeini

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Abstract:

This research examines issues such as: religious jurisprudence philosophy, the relationship between morality and religious jurisprudence, essence of the science of religious jurisprudence, the effect of morality on religious jurisprudence and positive and negative approaches regarding religious jurisprudence and morality and its title is an examination of the relationship between religious jurisprudence and morality having an approach that is with respect to Imam Khomeini's (peace be upon him) views; it has 5 segments. An examination of the relationship between the science of religious jurisprudence with other sciences including morality brings important accomplishments regarding religious jurisprudence, Ijtihad and imitation; because coordination of science with time and place requires that views change regarding Ijtihad and imitation. I believe that religious morality from many aspects is deepest and most effective kind of the later; though every moral thought should not be backed by theology and religious saying. The science of religious jurisprudence is also one of the vastest Islamic sciences; because selection of the decree of all of the individual and social moves and pauses of Man is the responsibility of that science. The philosophies of sciences (philosophies of noun in the genitive case) and among them philosophies of religious jurisprudence are considered part of second degree sciences. The philosophy of religious jurisprudence is among sciences that has not yet emerged but its duty like all other philosophies of noun in the genitive case is that it considers assumptions that religious jurisprudences believe that they are evident. This research is related to two areas of Islamic philosophy of morality and philosophy of jurisprudence (assumptions of dealing of sciences).

The subjects of philosophy of morality in the area of Islamic sciences in the science of saying, principles of jurisprudence and introduction of the science of morality have been under consideration and it is related to the subject of reasoning and Sharia goodness and indecency. Believing in Sharia or reasoning goodness and indecency is necessary for intelligence and not

believing in them; that obviously effects the process of Ijtihad and religious jurisprudence views of the clergyman practicing religious jurisprudence and jurisconsult and thus every clergyman practicing religious jurisprudence before entering the religious jurisprudence scene should know what he wants to do with those subjects. The philosophy of religious jurisprudence is also a branch of the science of philosophy and follows the latter's methodology and its method should be compatible with reasoning; thus arguments of philosophy of religious jurisprudence are not at all ideological and based on faith. After examining positive and negative approaches about the relationship between the science of religious jurisprudence and the science of morality and also selecting the domains of those two sciences in the areas of method, subject, domain and essence and interpretations (and of course clergymen practicing religious jurisprudence and the morality sciences have seldom examined them) it seems that the science of religious jurisprudence and the science of morality from the aspect of definition and theory have no relationship with each other; and although practice of religious jurisprudence decrees places moral effects on human beings those moral effects of religious jurisprudence are violent effects of practicing the decrees and fall outside of the domain of religious jurisprudence. In total it should be said that the science of religious jurisprudence is with regard to members practice and it expresses the circumstances surrounding the truth of practice; however, the science of religious jurisprudence is with respect to practice of the side bones near the chest and expresses the circumstances of accepting practice. Of course from the aspect of coming true the science of morality has affected religious jurisprudence and clergymen practicing religious jurisprudence and many examples of such effects can be found in religious jurisprudence books. Generally it should be said that only the practice of the teachings of religious jurisprudence and not noting the spirit of Sharia (morality) leads to this that it cannot be expected that there will be a moral and transcendental society since the science of religious jurisprudence has many emptiness areas.; Also Imam Khomeini (peace be upon him) though accepting the appearance science of jurisprudence like Shazali in opposition to Ghazali believes that not considering the appearance and only going after the inside with respect to excursion and behavior is not enough and believes that as religious jurisprudence has also expressed appearance ceremonies should also be observed.

Key words: *Imam Khomeini, religious jurisprudence, morality*